

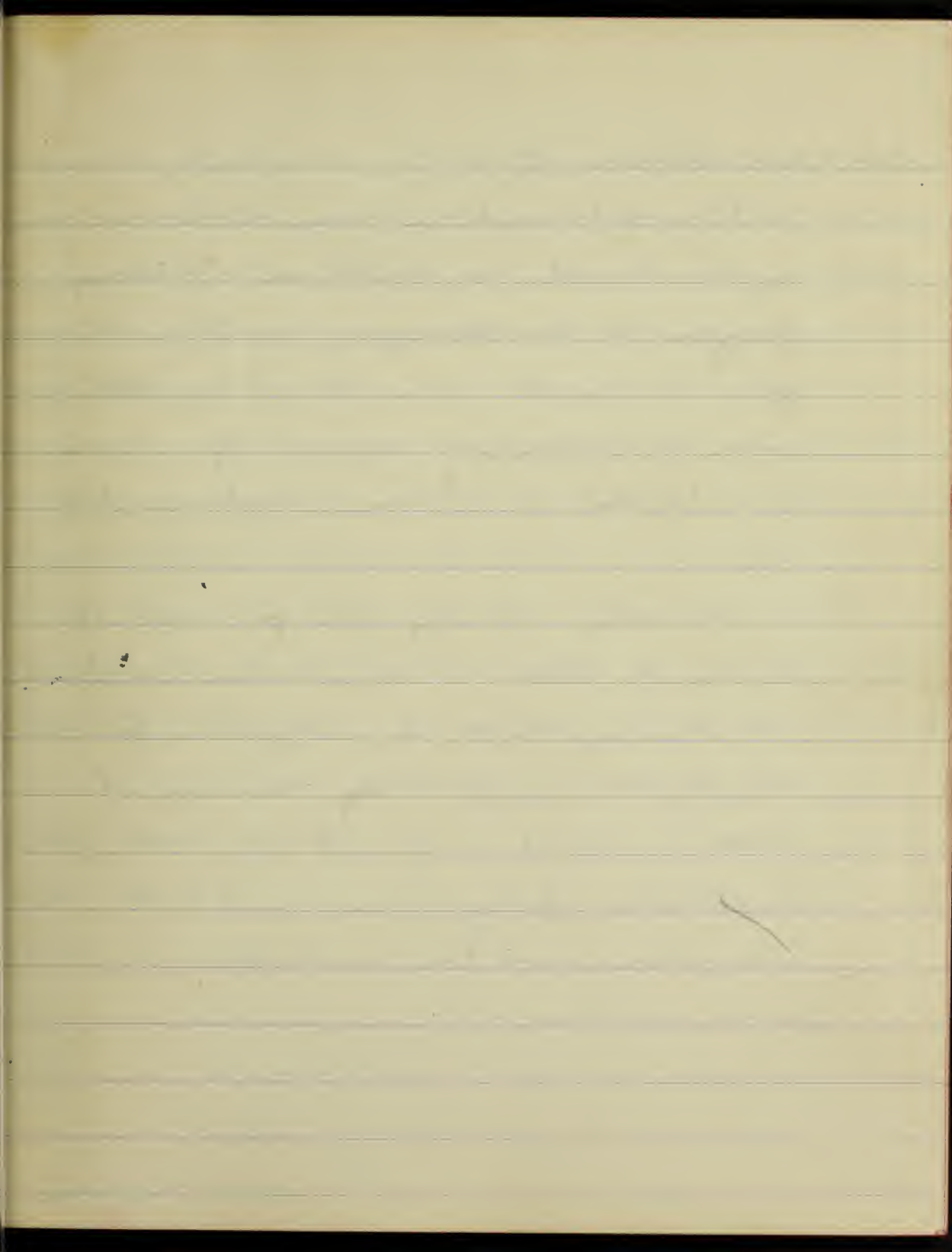


General Note Book.  
No. X.

Begun Feb 5, 1930.

Richard B. Gegg  
543 Brighton St.  
Boston, Mass., U.S.A.

1/0 American Express Co., Bombay, India.



Feb 9, 1930. Batavia, Java.

The right kind of money & economic system would be based on trusting everyone to do ~~and~~ give more than he gets & would aim to stimulate a sense of unity, a community sense. The Hindu & Chinese systems did this.

Does money intensify the principle of division of labor & specialization without maintaining any sound integration to hold it together? Probably division of labor is sound. Cf. Hindu caste system & evolution of organisms. But a strong integration must be maintained. Capitalism is too repulsive.



Feb 14. Djokja. Money is a symbol for credit or trust because it assumes that values will stay stable in the future. Often it implies payment now for future service, etc.

If it is only a symbol for trust, it is stimulating the elasticity to demand certain kinds of work because you have paid for it in advance only in money. Real trust grows up only after prolonged association & (mutual) service. Therefore we must not presume on mere money payment as being an adequate substitute. It is not.

---

Population increases as a sort of automatic protective measure of Nature whenever there is a profound ~~scarc~~

~~an~~ alteration of economic forces  
whose consequences cannot be fully  
foreseen. For instance, Europe,  
India, & lately Java, under the  
impact of the industrial revolution

---

Big machinery requires and  
creates a capitalist class, and  
gives it enormous power, -  
greater even than that of govern-  
ments. A socialist state seems  
to be the only way to avoid it.  
But that type of large organ-  
ization seems utterly unlike the  
tradition, genius and experience  
of India & Asia. Could it  
work, even in Russia?

Feb 16. Borobudur. Some vivid impressions  
while in Java.

The charming children at Solos of Soles. The  
bamboo music at Sake Bagendit. Chinese recep-  
tion at Khoeu house in Batavia. View over  
plain of Bandong. Conical hats on men at  
Djohja. Simple cheerfulness & serenity of  
women's faces. The splendid roads and irrigation  
ditches & canals. The fine attitude of Dutch  
gent<sup>l</sup> re richdams. The <sup>pleasant</sup> attitude of Dutch  
toward<sup>d</sup> miscegenation. The Chinese grounds at  
Garut. We stopped at Batavia, Weltevreden,  
Buitenzorg, Bandong, Garut, Djohja, <sup>Panda</sup>  
Borobudur. The kind hospitality at hotel<sup>s</sup> at  
Garut. The javanese theatre. The hotel  
guide at Garut, the auto boy at Djohja.  
The Borobudur.



Borobudur. From a little distance  
it seems lonely and deserted. No life  
left in it. An empty and lifeless and  
worn-out symbol. Walking through  
the galleries and viewing the bas  
reliefs carefully, however, gives one  
a glimpse of far-away but vivid life  
and devotion. The carvings are very  
vivid and homelike. We see such little  
details as a pair of mating doves, weaving  
mats in a hut, boys climbing trees,  
people farming each other, umbrellas,  
the sun and moon, palm trees,  
coconuts, monkeys, oxen, horses,  
chariots, people laughing or listening or  
praying, fighting, monkeys, elephants,  
dogs, flowers, lotuses, garlands of <sup>a still</sup> flowers,  
details of clothing, a house,  
a ship, waves, ~~bow~~ bows & arrows,

years, alters and fine on them,  
cooking, etc. The Buddha is teach-  
ing and mingling in all this.

The sight of all this removes  
somewhat the sense of desertion, but  
it is renewed again, largely, when  
one moves away from the steps.

It is truly a devoted symbol, tho  
as a reminder of a former devotion  
and life it is <sup>exceedingly</sup> strong and  
massive and varied in its impression.

---

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## "BY SELF-SUFFERING I SEEK TO CONVERT."

### GANDHI'S CAMPAIGN.

#### The Danger of Violence in India.

[Reuter's Service.]

Ahmedabad, Feb. 29.

Mr. Gandhi, writing in his paper, *Young India*, declares that the only danger regarding civil disobedience would be the outbreak of violence. "If there is violence I now know the way; not retracting as at Bardoli (when a number of policemen were killed by a mob). The struggle in freedom's battle of non-violence against violence must continue until not a single representative is left alive."

Replying to a query as to whether he will ultimately raise force against the British, Gandhi says "My love for non-violence is superior to everything, mundane or super-mundane. I embark on the campaign as much out of love for the Englishman as for the Indian. By self-suffering I seek to convert and never to destroy him."

### SCIENCE

THE ADJUSTMENT OF ERRORS IN PRACTICAL SCIENCE. By R. W. M. GIBBS. 7½ x 5. 112 pp. Oxford: University Press. London: Milford. 5s. 11.

An attempt to simplify and put into readable form the gist of the Theory of Errors. The book is mainly intended for the use of research students in practical science.

LABORATORY MANUAL FOR GENERAL STUDENTS.

8

## RECENT BOOKS AND PUBLICATIONS ON INDIA

*India On Trial: A Study of Present Condition.* By J. E. Woolacott. (Methuen, 1929.) This book has been written by a former correspondent of *The Times* at Delhi and Simla to show that India has derived inestimable benefits from British rule and that British administration is inspired by honesty of purpose and high ideals of duty. It is frankly partisan.

*The Case for India.* By John S. Hoyland. (Dent, 1929.) Analyses the main factors in the existing condition of affairs in India, religious, social, and political; and gives an impartial presentation of the opinions now held by the great majority of Indians regarding their problems. An account of the situation from the standpoint of a sympathetic European, stating with fairness and accuracy the feelings and desires of Indians for the future of their country and its relations with England.

*The Economic Development of India.* By Vera Anstey, Lecturer in Commerce, London School of Economics and Political Science. An impartial view of the recent development, present position, and main problems of Indian economic life. The development and potentialities of India's large-scale industries are considered, and close attention is paid to the relation between financial policy and economic development. An attempt has been made to discover what are the really fundamental difficulties confronting the more rapid promotion of material welfare.

*Thoughts on Indian Discontents.* By Edwyn Bevan. (Allen & Unwin, 1929.) Deals with the new phase of Indian unrest and shows the relation between the physique of Indians and their present subject condition. Urges Indian Nationalists to abandon their "backward-looking" faith and build up a nation which is obviously fit and able to settle its own affairs.

*India: Bond or Free?* By Annie Besant. (Putnams, 1927.) "The price of India's loyalty is India's freedom." This is Mrs. Besant's summing-up of the present situation. She draws an idyllic picture of the happiness and prosperity of India a thousand years ago and contrasts it with the misery and humiliation of India under the English regime. "Her salvation," says the author, "lies in Swaraj, Self-Rule, Home Rule and in that alone."

*India in Bondage.* By J. T. Sunderland. (Chatterjee, Calcutta, 1928.) Partisan plea by an American for consideration of India's "humiliation," and a criticism of Britain's "fitness to rule." The writing and judgment are of much the same quality as those revealed by *Mother India*.

*The Dilemma in India.* By Sir Reginald Craddock. (Constable, 1929.) Written by one who knows India as few other living Englishmen do. He takes the view that the foundations, tangible or intangible, on which Western democracies are based, have not yet been laid in India. He warns India against rash political changes which may prove her undoing.



Feb 23.

## In Memory of Fanny Garrison Villard

By WILLIAM LLOYD GARRISON, Jr.

No conscious art released the mystic gates  
That opened wide to her triumphant way,  
Unless the art of living day by day  
In amity propitiates the Fates.  
Perhaps it was her gentleness and grace,  
Or her high radiance, by courage crowned,  
That made her words of pleading so resound  
When she stood champion of sex or race.  
The daughter of a war-torn, stormy age  
Of rapt reform and fratricidal feud,  
She strove with passionate solicitude  
To make world peace a human heritage.  
She sensed a point of light in dawn's dim skies;  
Her soul, prophetic, saw the high sun rise.

Why not write  
an explanation of the  
value & profundity of  
Gandhi's political  
ideas, based on  
his satyagraha, his  
economics, & his  
ideas of social  
organization (caste, &  
small scale village  
<sup>self power</sup>  
agicultural units & integration). Sat of Satyagrah  
as the integrating ~~the~~ principle in poli-  
tics. ~~Not~~ Make it all broader than  
the Indian situation.

Feb 23. I assume as right diet leads to health, & health eliminates fears and reduces irritations & disharmonies and causes of anger, and <sup>leads to</sup> creates harmonies and happiness and love, dietetic research is an important aid to the discovery of spiritual truth.

Is this the basis of Gandhi's belief to this effect?

---

Must not fast to cause ~~something~~ someone to do something out of fear, e.g. fear that the faster will be injured or die. That would be moral coercion.

---

Probably anarchism has been shot to pieces as a driving force because it failed to realize that its chief re-

government use non-violent resistance.  
Press this home to Roger.

---

Mutualism admits not to value  
as your neighbor's value is applied  
to individual as well as to  
nations.

---

From the spiritual point of view  
every person is a rough diamond.

---

If people do not work with their  
hands, how can there be a strong art?  
Therefore query as to the value of art  
produced in a machine age.

---

~~Since N.V.R. (non-violent resistance)~~  
~~has~~

Since violence has the same



psychological assumptions & basis as  
 capitalism, a <sup>meaningful campaign of</sup> n.v.r. (non-violent  
 resistance) — will be a stronger  
 attack against capitalism than  
 any socialism or communism or  
 money reform or tax reform could  
 be.

---

Bygn's feeling that diet is a means  
 of seeking spiritual truth is based on the  
 fact that the body (of humankind) is  
 made of food, that it is an exterior  
 manifestation of an inner spirit, and  
 a temple of the spirit. It requires  
 a pure body (i.e. pure food of right  
 sort, combination and quantity) to  
 make the body a fit instrument for  
 spiritual insight. He does not  
 deny that meat-eaters can have

fine health and splendid bodies  
but he believes their spiritual  
might is less because of the  
meat eating. This is connected  
also with ahimsa, & ahimsa  
is the second reason for dietetic  
experiments. We should eat <sup>no more</sup> ~~little~~  
~~than~~ ~~is~~ necessary, so as to kill as little  
life as possible in order to live.  
Also we should experiment with plant  
breeding & such new plants which  
may prove a complete human food,  
thus cutting down ahimsa.

---

Gandhi says love exists  
only on the plane of finite beings  
but truth (Sat) exists beyond  
space & time. Therefore Sat  
is a greater principle than Ahimsa

and so he emphasizes the search  
for truth more than the need of  
love. He would if necessary sacrifice  
love for truth, but not the  
reverse. Yet love is the most  
important means to truth.  
Love only between human beings  
& only toward human beings is  
too small, he says.



The Ashram, Sabamati <sup>Mar</sup> Feb 8<sup>th</sup>  
1930

These are stirring times and the Ashram is in a constant state of going & coming and yet there is no excitement and every body's work goes on in peace & harmony - One could hardly believe that this is the center of a great struggle not only for a free India but for a solving of world peace - It is wonderful to be here and see Truth & love in every body & in everything -

Our <sup>little</sup> guest house of ~~six~~ <sup>eight</sup> rooms is full to overflowing but day life as well as the night life is spent as much, or more, on the veranda (that runs all around it) as in the house. There are several men from other Ashrams, and two of the wealthiest men Indians in the country - Mr. Jammalal Bajaj & his wife and servants have been here some time and yesterday Mr. Birla from Calcutta arrived. As soon as we had met (he knew of Richard

before) he invited us to be his guests - while in Calcutta - He accepted, but of course under these conditions we may never get there - The Killers left yesterday - He is Prof of Sociology at Ohio State Uni. & is making a study of Asiatic Conditions & Governments -

Last night while we were at prayers in the Great Open Space in the Great Hall a man hurried in & whispered to Bapu. He got up quickly & went out - The word went around that Mr Patel had been arrested & wanted to see Bapu - The crowd went on with the singing and a few low whispers here and there - No excitement, no demonstration. I am filled with admiration for these brave self contained, peaceful and peaceable <sup>people</sup> but with strong spirits and determination - They are cheerful & show no anxiety - The crowd went on with the singing till



Gandhi came back. He sat down on his cushion and began talking to them. There are no secrets in his program so he talks freely & frankly telling them what to do when he is taken to prison. He expects this to happen in a few days.

Soon Mr Jammalal spoke to Gandhi & evidently asked him if we could all see Mr Patel. So it was announced that we could all fill out in fours & make two lines along the road. We had all gotten there about two hundred & fifty in all when Automobile lights twomed up - and a big motor with a driver & uniformed <sup>policeman</sup> ~~soldiers~~ on the front seat & Mr P & another officer on the back seat passed slowly through the silent rows of earnest men & women. After that we all dispersed most of the people

going quickly to their homes, a few gathering  
 in small groups to talk - Richard and I  
 went to the cottage of an old Brahmin  
 named Totaram who played on a long  
 queer instrument with one string and sang  
 religious songs in a sweet plaintive voice -  
 Many years ago he had been shipwrecked  
 & taken to the Lige Islands - He married a  
 Indian woman there & they lived there twenty  
 years - Now they live here & have the  
 neatest cottage I've ever seen - Yesterday  
 morning we spent nearly an hour with  
 them, and had a breakfast of dates & raisins  
 and papaya and milk - all served in  
 shining brass utensils - When we were going  
 Mrs Totaram put her arms around me  
 and said she wished I would live here -  
 They speak no English <sup>but</sup> Richard ~~could~~  
 talked Hindi with them & translated for me

The Ashram Feb 9<sup>th</sup>  
Mar

Yesterday afternoon about 2.30 we went to see  
Magganlal's <sup>(Gandhi's)</sup> widow - She and her two daughters  
and a son greeted us warmly. One of the  
daughters and the son speak a little English  
but even so our conversation was limited. They  
gave us tea (oh so strong) and cookies & fruit.  
Keshu (the boy) gave R a photograph of Gandhi.  
There was only a green curtain between the  
porch where we were sitting and Gandhi's  
room. We could see great crowds of  
men sitting on the floor all around him.  
Some of them left & then Mr. Maganlal  
beckoned to us to come in - A fine looking  
old Mahomedan Abbas Tary <sup>formerly a judge of the High Court in the State of Baroda,</sup> and his wife  
& daughters were there, R knew him so  
they greeted us as old friends - Others  
kept coming & going - At a little after  
four Gandhi got up and left for Anandabhai,  
five miles off where he was to hold two



meetings, one in a hall for mill <sup>owners</sup> workers, the  
 5th, <sup>for everybody</sup> on the Sands - As he passed me I said  
 "I wish you good luck." "What does that mean"  
 he said - "That means what ever luck you want"  
 I answered. "Then I'll be arrested" he said -

Later we heard he was speaking to a  
 Crowd of over 100,000. people - But  
 at 7.15 he was a prayers and talked  
 in his usual gay, bright way to the  
 larger Crowd than usual - Some of  
 us felt a little tense expecting that  
 he would be arrested last night,  
 but he is here today, in spite of  
 his having spoken against the Salt  
 tax (which the law forbids) and also  
 talked of his march to the Sea <sup>(on the 12<sup>th</sup>)</sup> to  
 make salt - We had a little talk  
 with him after lunch in the dining  
 hall & we'll go to see him this after

room. It is hard to describe the friendliness and kindness he shows every one & his interest in every little detail. He looks over at me at meals & often says "don't you like rice?" or "how do you like our milk?" etc. Yesterday some one locked me in the bath house and I called for over a half hour before anyone heard & came & let me out - "I told Gaudhi" "I had been in jail in the Ashram that I didn't know he allowed such a thing" He was much amused and said he hoped I didn't show any resistance -

Four large monkeys have just run up the tree outside my window & have begun to make a great noise in the roof. They are the first I've seen here - but they are shy and don't attack people -



Poona Feb 12<sup>th</sup>  
Mar -

22

We left the Ashram on Sunday the 10<sup>th</sup>

Mar 9. Miss Ben told me that during  
Bey's U.P. tour last summer  
a number of small rajahs were  
enormously interested in Iskhadi and  
one even had Bey publicly burn  
a huge dais cloth of gold worth  
about ~~Rs~~ Rs 20,000. The torch was  
then auctioned for only Rs 500.  
Very significant.

me, no doubt to look at it. I  
am inclined to be sceptical myself.  
Yet, as my train steamed out of Mos-  
cow station, bound for the European  
frontier, I remembered a famous saying  
of the Duke of Wellington: "All the  
wise men said one thing and all the  
damned fools said another; and, by  
gad, sir, the damned fools were right!"  
Just suppose—well, just suppose that  
"The Five Years' Plan" were to mate-  
rialize. Which of us would have the last  
laugh then?

1. Bapu
2. Jawaharlal Nehru
3. Motilal Nehru
4. D. B. Kallikar
5. Shankarlal Banker
6. Anasuya Ben
7. Sarojini Naidu
8. C. Rajagopalachariar
9. Madan Mohan Malaviya
10. J. M. Sen Gupta
11. Mr. Jinnah
12. Mr. Jayakar
13. Mr. Moriji
14. Tej Bahadur Sapru
15. Kshatrimohan Sen
16. Monomohan Ghose
17. R. Tagore
18. Chandi
19. B. Khambata
20. Surendra Gupta
21. Vallabhbhai Patel
22. Vitelbhai Patel
23. V. S. Srinivas Sastri
24. Ramamunda Chittaji
25. Srinivas Iengar
26. Sir Chinnendal Satchud
27. Sir Mahomed Shieff
28. Dr. Ansari
29. Dadas Gandhi
30. Dr. Jivraj K. Mehta
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- 40. Dhan Singh
- 41. Bishop Fisher
- 42. Rajendra Prasad
- 43. Pyarilal
- 44. Mahadev Desai
- 45. Chhotelal Jain
- 46. Minaben
- 47. Ajmer
- 48. Chief of A.P.
- 49. Chief of Renters
- 50. Lord Irwin
- 51. C.F. Andrews
- 52. Salu Wania Chandel (archd.)
- 52. Abbas Tyebji
- 53. G. N. Birla
- 54. Ambalal Sarabhai
- 55. Chhaganlal Gandhi
- 56. Sir Purnendranath Thakur
- 57. Subas Chander Bose
- 58. Sir P.C. Roy
- 59. Balu Badi Nath Varna  
(Bilwa Vidyapith)
- 60. Saksheer Narayan
- 61. Sir P. L. S. Sathur
- 62. One of Tatas
- 63. Dr. Khanna Kary Sien  
(Gover)
- 64. G. A. Nathan
- 65. Sir Mahomed Sheffi
- 66. K. Natunjan

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68. Jim

69. Don

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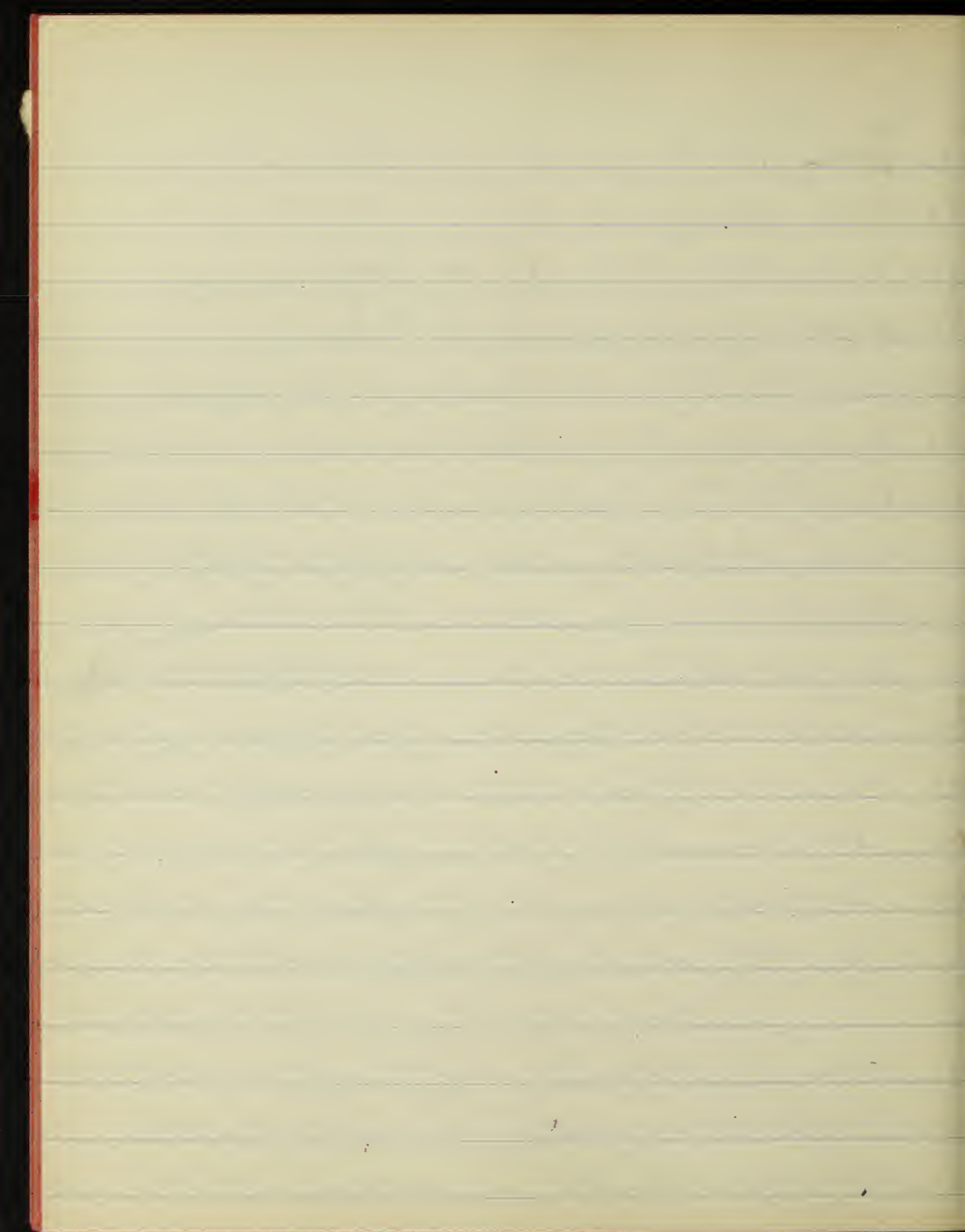
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 124. Ted Baldwin <sup>Blair</sup> ~~Academy~~ <sup>Blairton, N.Y.</sup>  
 125. H. L. W. Dana  
 126. <sup>George Z. Powers</sup> ~~100~~ <sup>Acacia, N.Y.</sup> ~~Goodrich St.~~  
 127. Harry Ford





Each of us fails in so many ways to attain or express real truth (sat), that we are stopped from being scornful or angry with any others who fail in similar fashion. E.g. I so badly fail to be true to ideal of brotherhood, by setting barriers of expenditure, manner, way of living, clothing etc. between myself & a poor man; <sup>or by getting angry or annoyed with people.</sup> so much compromise with cruelty, violence, exploitation etc. How may I condemn others who do so ~~in~~ <sup>as</sup> the in a slightly different way or degree?

---

May the eagerness of children to understand the world & things & knowledge be a form of the energy coming from unification after an intense separation?

That is, children are so bounded by their senses to see everything as a separate event or thing, that to discover unifying principles is an enormous pleasure.

---

Nov 26

After talking with Stokes about present Indian political affairs I feel that the insistence of intellectuals upon Mahatma's furnishing a detailed scheme for the future & being purely destructive is foolish. If growth is to be really organic & vital it must be unsupported & unpredictable in nature, extent & direction. True, there will be chaos & suffering, but now there is already suffering & the wrong kind of order.



They talk so much of the necessity for  
time for people to learn to run  
their govt, assuming that the new  
must be the same in form & nature  
& <sup>function</sup> as the old. But it is going to be  
for less bureaucratic & much smaller &  
cheaper. Lots of middle class bores will  
have to do manual labor in order to exist.

It will be healthy for people to try to  
govern themselves, no matter how many  
mistakes they make.

If Stokes scheme of getting England to  
set a date for Swearing, I would either  
<sup>to do that</sup> refuse, or would refuse to allow truly  
representative Indians to serve as representatives,  
& would demand the whole choice of  
force or a lot of govt tools. No,  
England will only yield upon compul-  
sion & that can come only by Subjugation

Jawaharlal Nehru was honest in  
telling S. he <sup>(G.)</sup> did not know what  
would come next if they were successful  
but that is no drawback. Nobody  
could tell what would then  
emerge, & to attempt to do so  
would be silly. G. Washington  
& Lenin did not know, either.  
The course of great revolutionary forces  
cannot be predicted.

If one is physically weak it is easy to  
be parasitic and to break unity via  
capitalism, etc. Therefore diet is a spiritual  
aid because it promotes physical strength and  
lessens the probabilities of doing all which  
tend to imply a violation or disregard of  
spiritual unity.

Sindia April 1. The English seem to me to be overlooking the psychological meaning of Gandhi's march. They pour contempt & ridicule on it & say it is petering out. But to me he seems to be saying to the peasants, "See, this is so simple that the poorest man can do it. Anyone can ~~do~~ it walk and live in the villages. No military travel is necessary, no arms." The slowness of <sup>the march</sup> ~~it~~ gives people time to think it over. The peasants move slowly & think slowly. So also the time elapsed is being used all over India to organize <sup>volunteers</sup> elsewhere.

It is significant that the women are so eager to join. If Indian women fall in, the movement will gain immense power and will be overwhelming. I suspect that the women



are more for it now than in 1922.  
I am assured by all Mahatmaji  
people that all India understands  
KVR for better now than in 1921.  
The intellectuals are more ~~for him~~  
disillusioned now than then, as  
a result of their <sup>disappointed upon</sup> parliamentary  
experience with Montague's Acts & working  
of councils. It is indicated by Malaviya  
attitude.

The Indian Liberals are timid. When  
they see the Movement gain power  
or realize they will lose something  
no matter which side they go with,  
then they are likely to choose the  
man they trust morally, and that is  
Mahatmaji.

I think it will take about a  
month ~~for the~~ or perhaps  $1\frac{1}{2}$  for the

mass movement to gain headway.  
 During that month the intellectuals  
 will be all at sea, but they  
 will begin plunging for the new  
 movement and eventually mostly go  
 over to it. Also the Mohammedans  
 will eventually see which side  
 their bread is buttered on & will  
 desert the English. Then commun-  
 alism will cease to be the trouble  
 it now is.

Probably Lord Irwin would be able  
 to restrain things, but some of the  
 die-hard provincial governors or  
 military men will be violent &  
 do some massacring & that will  
 cause the entire loss of Indian  
 liberal support to England.

Perhaps Bapu might be killed.

If that happened I think the sentiment  
would put an end to British power.  
no matter what she does, Britain  
will lose a lot. I think that the  
balance of probability is that she  
will inside of a year or 1½ years  
lose entire political control of  
India, retaining some banking facilities  
& control and a chance to supply  
railway material. She may get  
partial financial control of Bombay  
cotton mills but this will  
not help <sup>unless thereafter she shuts down her big mills</sup> ~~unemployment~~ <sup>Japan will fill the gap</sup>  
There will probably be several cabinets  
created in England. Probably a  
repudiation of most of India's debt  
that will cause huge financial  
losses in England & set back British  
financing & control power in S.



S. America & Europe. England's power in Europe will be considerably weakened. France, <sup>Italy</sup> will rejoice & Germany lift up her head.

After England's exploiting empire will ~~now~~ <sup>hereafter</sup> become centered in Africa. But the liberation of India will be a huge stimulus to freedom among all colored men, especially all Asia. It will disturb the Dutch power in Java & Sumatra and stir the negroes, Egyptians, Indonesians and negroes all over Africa. The Philippines, Hawaiians & other exploited peoples will be strengthened. <sup>The American negroes will assert themselves more strongly</sup> The leadership of liberation now in Russia's hands will be taken from her and the power of the Communists in Asiatic Russia at least will be weakened and also ~~in~~ <sup>for</sup> their influence in Europe will wane, because the

power of non-violence will have been demonstrated. Capitalism everywhere will be weakened and agricultural peoples and peasantry will be strengthened by counterbalance. But the farmers of England and America will be weakened for a time because they are so smothered up in capitalism.

N.V.R. is a far more effective attack on capitalism than socialism can be, and India will probably accomplish far more in that direction than Russia did.

Stokes may be right that the English here are not so frightened as they were in 1920, but that is their blindness more than anything else. I think that the English in England are more troubled now than in 1921 because now they

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and also feel <sup>more</sup> the need of American support.

realize their own weakness better than they did in 1920, I suspect that the English weapons here in India are ridicule, contempt, scorn, communalism ~~communalism~~ and violence. All will fail if Gandhi's crowd are as strong themselves and among the peasants as I believe they are.

Perhaps I may be wrong, but I think that capitalism is now <sup>very</sup> ~~slowly~~ <sup>weakening</sup> for a long weakening. All the <sup>Indian</sup> ~~peasantry~~ need is a competent strong lead in a method and rhythm adapted to their nature and circumstances. Gandhi's method is such & he has the strength & moral leadership & intelligence & vision. I think he has infused enough of his strength and vision into his followers so that, once the ball is started rolling,



They can carry on strongly enough to  
resent British power.

Britain will undoubtedly exact a  
money squeeze on India & this will  
hurt the <sup>British</sup> Indian finances. But  
the peasants can carry on, despite  
much suffering. Once the mass  
get self confidence, they will carry  
all before them. New leaders will  
arise among the peasants. ~~every~~

The thinking of British India will  
be badly confused for years. British  
people will suffer immensely, materially,  
morally, spiritually and intellectually.  
If that offends some, consider the  
suffering that ~~millions~~ hundreds of  
millions of Indians for about 250 years.  
When mistakes are made there must be  
suffering all around. The British ruling

class made the great mistake, ~~and they~~ will suffer the loss of confidence of the whole world, and all those who have followed them will suffer too.

This marks the final end of feudalism, a system of governing mankind by means of social rank and social flattery. If not the final end, then the greatest step thereto. Also it marks the downfall of white racial superiority.

The Japanese ruling class & the Japanese nation will also be weakened because Korea will awake and China will be stronger.

Armies & navies will be weakened greatly, partly because Western governments will be so weakened financially and partly because <sup>people's</sup> confidence in violence will steadily wane. The militarist,

will rage and commit such blunders as will weaken their position still further. I hope my book may help here.

It means a weakening and reorganization of political systems and governments all over the world. People will realize that force is not the most efficient weapon. But as in the West the positive power of social unity and love is not yet clear and strong, the frameworks & or forms of govts will persist for awhile till, perhaps, the revived forces of labor actually bring about a formal change.

Social gradations will alter considerably as a part of the process.

There will be a tremendous renaissance of Hindu culture in India and



<sup>or 50</sup>  
 after 20<sub>or 50</sub> years, students from the West  
 will come to India in ~~large~~ numbers to  
 learn. It is impossible to foresee  
 what portions of Western science and  
 machine technique will survive.  
 I suspect that those portions which  
 involve large amounts of fixed  
 capital will be far fewer. Tely-  
 graphy and telephony, both with and  
 without wires will survive. So will  
 automobiles, on a diminished scale.  
 Huge structural steel buildings will  
 perhaps decrease because large  
 cities will diminish.

The increasing power of agriculture  
~~will reduce the flow and the~~  
 diminished power of finance and trade  
 will reduce the flow of population to  
 cities.

For awhile the material and financial power of America will greatly increase and will then able away. Capitalism will stay strong longer than that in Europe. The alienation between Europe and America <sup>because of debt squabbles</sup> will tend to increase, the perhaps the ruling classes of Europe will cling to America for protection against their vanishing ~~hope~~ fortunes.

In so far as the strength of France rests on present proprietorship & small scale ownership, it will persist, but ~~in so far as~~ her reliance on militarism will weaken her greatly. The struggle for political power between her and Germany will be exceedingly interesting & unpredictable as to its outcome. In so far as

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Germany, with her faith in large  
scale tight rigid organization, she will  
lose.

Large scale organization should be  
confined to <sup>transport</sup> ~~to~~ informative services and  
creation of <sup>technical</sup> standards. All applications  
thereof should be local and auton-  
omous and elastic. ~~News of health~~  
~~standards~~, news of events, scientific  
activities and cultural information,  
health standards and information, <sup>roads</sup>,  
transportation on land & sea, telegraphs,  
telephones, wireless, radio, ~~other~~  
~~should~~ can perhaps be best handled  
by large monopolies or large scale  
organizations.

Even if Gaddis' immediate political  
object is not attained, the results of  
his effort will so weaken British



prestige in India, will so disillusion  
Indian Liberals and business interest  
as to England's good faith that  
either the Round Table Conference  
will be given up, or will be a  
meaningless farce, or will result in  
immense political concessions by  
England. England will retain  
a certain economic hold, -  
financial and commercial, - but  
the political control will almost  
wholly cease within 5 years, even  
the Gandhi's object is not attained  
this year.

India's greatest weakness is her  
(financial and) manufacturing groups,  
especially the Bombay mill owners.  
The Imperial Bank of India is  
now bargaining with them for a

big loans, - i.e. financial control.

The Chaddan movement is the chief  
offset for this.

---

Does the explanation I made for the  
apparent inconsistencies of Gandhi and  
Nehru re. ahimsa, also explain  
the teachings of Jeta in this respect?

---

In my book on H.V.N. in the last  
chapter one way of discipline, <sup>which I failed to mention</sup> is to  
do acts which stress or imply  
equality as well as kindness and love.  
They tend to remove fear and anger by  
creating a sense of unity. Also the positively  
build up a state which crowds out  
fear and anger.

---

The body shows by its power of <sup>recovery from disease</sup> life, that there must be certain conditions, which chemically speaking are probably highly complex balances of salts and compounds, which permit and promote life energy ~~very etc.~~ in a most vigorous degree. To attain and maintain that condition is the problem of health.

It is possible that the Clarke diet does this. ~~The proper~~ Improper mixture of food may well cause chemical reactions which precipitate or carry off certain salts which are needed. Right mixture on the other hand would permit those salts to stay <sup>in the body</sup> in proper balance. This would fit in with biochemic medicine ideas.



unusual

If the right salt balance is upset then a suitable soil is provided for <sup>protozoa or</sup> other kinds of life, i.e. germs, or parasites, ~~protozoa~~. Cf. use of NaCl to end malaria fever. Then if those germs are introduced, they flourish and perhaps cause a still further imbalance of the same sort or of another sort. E.g. people may get so unbalanced chemically as to become soil for cold germs or pus germs, or malaria, or dysentery. If they then pick up that bug to which the body is then "susceptible", the magnified symptoms of "disease" appear. As the imbalance and the bugs & disease go. The inner life forces crowd out the intruders when right conditions are established. The fasting cure shows

For each chemical fluid, a cell environment - optimum

this also. Right diet is preventive,  
while fasting is curative. No matter  
how deep seated and malignant the  
disease is, even in t.b. or gonorrhea  
or syphilis or ~~obscure~~ leprosy or  
bubonic plague or ~~obscure~~ diseases,  
they all must go <sup>if Magendie's cure of leprosy, by</sup> ~~balanced~~ diet

The healthiness of Estienne's or  
a pure protein + hydrocarbon diet  
is in part a confirmation of the  
Clark ideas. They at least do not  
mix starches with proteins or acids  
with starches. Nor do they use refined  
flour or sugar.

---

Re the

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Vivekananda said that we ought not to talk of "helping" anyone, ~~such as~~ but of worshipping God by such acts. Such acts are a recognition of and worship of God. Thus do we avoid getting puffed up and making mistakes of attitude.

---

Quote from Zweig's "Case of Sergeant Girsch."

"People who are not quite sure of themselves --- like to confront stronger persons with a fait accompli."

--- "If you want to know the meaning of anything, you must find out who is going to be affected by it."



If the means and end are the same, then we need not strive for any particular accomplishment during our lives except a fine life in every detail, step by step. Therefore Western hurry is a mistake. But we must seek truth in every mode and form and detail of life and its relationships. Therefore in politics, too.

---

April 15. The salt campaign may fail because the salt tax is not heavy enough to rouse the peasants' resentment enough to cause a mass movement. If so, I feel fairly sure that Bogy will call for a general no-tax campaign. <sup>It is desperate this time!</sup> Then I think the response will be general. 2

Govt is now relying on Muslim support. But Muslims are simply playing for power. British capitalists will give them nothing but flattery. And if Satyagraha is successful, the Muslims will all flock to the Satyagraha and Hindu-Muslim Union will become quite manageable.

England faces Muslims in Egypt, Sudan, S. Africa, Palestine, Iraq, Persia, <sup>Turkey</sup> Afghanistan & India. Her policy varies among them. In these critical times she will reveal her real purpose & the sentiment of one group will spread to another. Some blunders will be made by British die hards somewhere. *The Egyptian delegation was in London. England are playing on English people's weak point.*

To offset present Muslim support of Govt, there is much clever and wild underhandedness of Satyagraha. *Govt of Satyagraha is not Hindu today, then in 1920, and still change in mind of Hindu.*

Govt ~~will~~ is daily proving to Indian lawyers that the laws are a pretence & wholly unequal, to Indian liberals that she does not intend to grant ~~any~~ freedom until actually compelled. They too want freedom, although they are weak. As their disillusionment increases and Bage's ~~truth~~ true nature of vision and strength of character becomes more apparent, they will desert Govt in larger numbers and turn more to Bage. Perhaps it will not happen till the solemn force of the Round Table Conference is over. Perhaps my book may help some.

England cannot govern India without the help of Indians. The



revolt of student will help show  
~~some~~ like Mahatma Gandhi.

For Westerners like me to help actively  
<sup>in India.</sup> now, might ~~help~~ do good to make  
 the break but then it would not  
 have been done by Indian strength.  
 Then, ~~there~~ in the aftermath, India  
 could not support her own self  
 & there would be reaction &  
 English power would come in again  
 & the discouragement all over the  
 world would be worse than  
 now. So let them agonize  
 until they have developed strength  
 enough of their own.

The cant of British trusteeship  
 can best be punctured by pointing  
 to the excess profits of the trustee.

Byn file, perhaps available from my library.

In my book on medicine, the first ~~chapter~~ <sup>paragraphs</sup> might be why cranks are good + why it is natural that people should regard food cranks as especially cranky & be so unwilling to change habits.

In this connection H.B. A. Coomans in "Dance of Siva" p. 3

"Modern medicine lays greater stress on cure than on prevention, i.e. endeavors to protect against unnatural conditions rather than to change the social environment." &

But tries to change the bodily <sup>or all</sup> environment, or rather the milieu & tissues & blood, - the field of physiological life.

Freedom is the result of a state of mind. ∴ "it cannot be given" by anyone to anyone. It must be acquired by inner strength.

---

<sup>ms</sup> Besant's argument that Gandhi is starting anarchy is silly. It is ~~the lack of imagination~~ inability to imagine any kind of law or order or govt other than the existing one. Of course revolution involves a change of kind of order, of law, of govt, but that does not constitute anarchy. Satyagraha requires great discipline & order.



When I get something put over  
on me by a quicker-witted person  
than I am and yet ~~of acquiescence~~  
altho I know it is wrong,  
perhaps it is my ~~E~~ vanity that  
makes me go along, - I may be  
afraid to admit that my int  
is not so quick, and because I  
have no apt retort or plausible  
reason ready, I am afraid to  
~~be~~ be obstinate without a  
reason, afraid to rely publicly  
on what is merely perhaps a  
hunch, afraid that the  
hunch may prove wrong or  
unprovable and then I might  
get laughed at. It would  
be wiser to be obstinate &  
get laughed at.

The stomach is a wise counsellor,  
the Chinese call it "the seat of all wisdom".  
It has to do such careful selection and  
recombination of what is put into it.  
Its task of rejection is not so easy as  
that of the outside skin or senses.

---

We ought to regard different  
kinds, of social and political order  
more objectively and to realize the  
possible possibility of almost  
infinite variety therein. Anarchy  
really is a communal word; because  
communal  
a life of any kind implies a regime  
some sort of order. It may  
be so different from what we  
are accustomed to that it  
seems entirely disorderly, but  
that is a mistake if it continues.

Our capitalistic order may  
omit our habit & prejudice  
but it is not the only  
sort of order that can  
create <sup>the</sup> character & human  
happiness.

Consider how our kinds of  
law are precisely capitalistic.

---

April 18      Now I think that Lord Duns  
is realizing that Gandhi's influence  
with the masses & intellectuals  
is stronger than we had  
formerly believed. Some of the  
provincial governors would  
like to use violent repression,  
but Duns sees further &  
realizes that that would



greatly harm British prestige in America & Europe. So he is letting Bapu stay free because only Bapu can hold in control the violence. Also Mahadev will be left free as the editor of Y. D., as Bapu's mouthpiece. With Gandhi out of jail his movement is sure to succeed.

Much honor<sup>(1)</sup> is due to Lord Darnley for seeing so wisely and being willing to risk a large sacrifice of British interests in India in order to hold Britain to a high moral standard of action. *Outstanding achievement!*

As the jails fill up, <sup>more liberal plans to</sup> England will begin to climb down. But every concession England makes <sup>due to Bapu and will</sup> will ~~so~~ make the Satyagrahis more sure of the power of their

weapon. Some revolutionaries will begin to flock to Gandhi. More liberals will realize that Gandhi's way is the only way to win concessions from England, tho a few will still hold on. Gandhi's demands will stiffen & the movement will gain momentum. By winter I look for huge conversions from Britain, but that will be too late.

Gandhi by the Salt Tax movement is ~~preparing~~ giving the masses & intelligentsia a period of training in Satyagraha, in preparation for the final refusal of all taxes.

That Gandhi is now being cartooned in Punch & ridiculed and treated with

contentment by the English press is a sign of how deeply he is getting at them. They are no longer indifferent.

The postponement of the publication of the Simon Report till July looks as if Gov't was afraid that, in its present form, the report will look ~~so~~ <sup>then</sup> ~~indicrous~~ be so wholly adapted to the existing situation as to be wholly ludicrous. ~~But~~ Perhaps it will never be issued.

Stokes told me it was dangerous to urge peasants to break laws, as then they would do so for all sorts of frivolous reason. But this view overlooks the discipline of and suffering of satyagraha and also the general habit and desire of and for peace and stability and security.



To say that Gandhi's movement  
will cause great suffering begs  
the question. Of course it will  
cause suffering: [Existing govern-  
ment also causes suffering]. Every  
great end requires a price to be  
paid. The real questions are, ~~who~~  
~~is to pay~~ whether the end sought  
is worth the price and who is  
to pay the price. Also whether  
there is not already much suffering  
and loss under the existing order.  
If people voluntarily will to  
endure certain suffering to attain  
an object, and if they voluntarily  
trust a certain man or group  
to help ~~them~~ or guide them  
therein, they must be allowed  
to do so.

The NVR would not be trying to bring government or anything or person into hatred, but would simply be opposition to it with a constructive effort in another direction. Can we accuse a dam which refuses to allow passage to water in a certain way and guides it in another way, blind opposition or negative?

---

In my book I failed to answer the question whether NVR is not really an instrument to violence or anarchy, taking human nature as it is. Cf. S. Hain's book.

K. M. S. has, I suspect,  
furnished Tagore with most of  
his ideas since the death of  
the Port's wife. K. M. S. came to  
Santiniketan just after her  
death & then T began to  
write phil & relig verse &  
essays. K. M. S. gave him  
Kabir, Rajin & idea for  
Habitat Lecture.

---

To get angry is a kind of  
denial of God.

---

Apr 19  
If all the industrialists of India get  
jailed & England makes a bargain  
with the Indian industrialists &  
landlords, then after the industrialists were  
let out, satyagraha will start



again. you cant govern without  
enlisting the idealists.

Re my book, the chap. on  
apparently inconsistent ~~as~~ Authorities,  
re Bhagavad Gita:- Arjun was  
a Kshatriya.  $\therefore$  His duty &  
character were "rajasic" (of the  
3 ~~pr~~ qualities) (passionate). He was  
of a caste who was expected to  
slay, & was about to fight  
those of the same caste. As  
Krishna points out, the spirit  
cannot be slain, and moreover  
in this case Arjun's foes would  
not take his fighting as evidence  
of dimunty, nor would such  
actions on his part interfere with  
their ~~also~~ realising unity with

God. So the situation was different from that of a modern or Western army of mercenaries or a conscript army of all sorts of men.

Courage was expected of a knight -  
tugs and that and fighting  
were the weapons he believed in.  
So fighting & courage were the  
truth to them. Therefore  
they should stick to the truth  
as they see it. <sup>But would that apply to</sup>  
<sup>one illuminated by Christ?</sup>

---

The men who talk of anarchy  
at times of revolution are very  
ignorant or despairing of the pro-  
cesses of life. So they ~~do~~ not  
know that life creates its own  
forms of order, that the spirit

of God and life are everywhere, that  
 destruction (Kali) is a mother of the  
 new, that putrefaction always  
 creates, manure & enriches the soil and  
 precedes a new crop ~~seasonally~~ & is  
 necessary if the new growth is to  
 be strong.

---

D. X's words about more rejoicing  
 over one inner who reports than over 99  
 righteous ones mean that the former  
 is humble & the latter one proud?  
 is the rejoicing. Or is it a way of  
 saying that the process is more  
 important than the final attainment?  
 The inner who reports is growing and gives an  
 example of hopeful possibility & influences the  
 world more for good than the static one who has  
 attained & who perhaps only talks & preaches.  
 cf. St. Francis, X, Gandhi, Buddha. (Norie's idea)



April 20. In India today the forces of  
progress & freedom are more nearly  
balanced <sup>than anywhere else</sup> or stronger <sup>against</sup> the  
forces of reaction & worry in  
respect to the problems of inter-  
national peace, <sup>points,</sup> race, <sup>woman,</sup> women,  
capitalistic imperialism & exploita-  
tion & industrialism. i.e. here  
is the place of solution,

7  
Horn's dream of Gandhi  
with a great tar ~~shining~~ <sup>torch</sup> <sup>on</sup>  
on his <sup>fore</sup> head, walking <sup>on</sup>  
& dusty road with his  
followers & the <sup>rising</sup>  
sun. This. of Star of Bethlehem &  
Indian symbol of inner eye.

Also, because of the weapon of non-violence and

Gandhi's personality & the typical Indian character, the mode of solution & its results will help more to a solution of these problems all over the world than would be the case if a step forward were taken in any other part of the world.

∴ The struggle in India is of the utmost significance to the world.

---

If unemployment makes the world poorer, then unearned income (interest) which creates idleness among its receivers makes a poverty of real goods. Only when all men are turning solar energy into consumable goods is there real wealth. It makes credit too. There should be some sort of balance or equation between the total amount of money credit

allowing for  
any and all  
possible goods

and the total amount of solar  
power transformation, including  
the coal, petroleum and water power.  
If credit is inflated ~~the~~ prices go  
up. In the same way, if <sup>money</sup> credit or  
money stays stationary but unemploy-  
ment increases (solar power transforma-  
tion decreases), then the effect is  
the same. Only by keeping  
the balance constant can there be  
economic health.

It seems to me that many  
people (of Alan & Jawaharlal) espe-  
cially in the West have lost  
faith in God because they  
could not solve the problem  
of violence in this world. As  
Alan said "If God is all just and



all powerful and all loving, why did he permit the world war? "Since he did permit it, ~~either~~ he must be non-existent, for there cannot be a God who ~~is not~~ does not have such attributes." Therefore Gandhi's victory will revive faith in God. Perhaps my book may help a few to understand it.

---

Real purity means whole heartedness and whole (body) life. Therefore it means seeing God in every person, thing and event and acting as if God were in you and in every other person, thing and event. Requires a spiritual equality.

What the English like to call  
the "political ineptitude of Indians"  
is really only a sign that of  
the stupidity of Englishmen in  
thinking that English political  
machinery is adapted to  
all nations in the world.  
Really it is adapted to nobody  
but the English and its  
~~own~~ increasing signs of  
breaching down in England  
makes one wonder whether it  
is not ready to follow the  
dodo.

The Indians will never  
be ready for govt under  
Britisher imposed institutions.  
That is not self-govt for  
the Indian self is different

from the British self & cannot  
be made the same, & would  
necessarily evolve different  
political institutions.

pleasure.

LOVE, THE LAW OF LIFE. By TOYOHICO KAGAWA. Translated by J. FULLERTON GRESSIT. With a Foreword by RUFUS M. JONES and a Biography of Mr. Kagawa by ELEANOR M. HINDER and HELEN F. TOPPING. 9 x 5½, viii. + 313 pp. Student Christian Movement. 7s. 6d. n.

Dr. Rufus M. Jones in a foreword to this volume describes its author as one of the striking phenomena of the Christian world to-day, a man in whom is revealed unquenchable personal conviction, invincible faith and an unconquerable spirit of adventure. Miss Eleanor M. Hinder and Miss Helen F. Topping combine to provide an introductory biographical account of the author. He was born in Japan in 1888 and became a Christian in his youth. Thereupon disinherited by his uncle, the richest man in the province of Awa, he became a penniless student of the Southern Presbyterian

Theological Seminary at Kobe. His health was poor, but he gave himself with unremitting zeal to the poor people of Shinkawa and has lived in the slums for many years. After a visit to the United States he returned to Japan and again took up his work among the poorest people in the community. With a frail body and the feeblest powers of eyesight Kagawa has for many years given himself to the alleviation of the unfortunate and distressed. He has also launched a campaign among the university students in the hope of gaining their adherence to Christianity. It ought to be added that he is keenly interested in economic and social questions and has published a number of volumes expounding various aspects of Christianity, besides six books of poems which have had a large sale in Japan. With a growing influence among the Japanese he is devoting himself with intense devotion to the welfare of his fellow countrymen in things temporal and spiritual. The present treatise contains the author's statement of his system of love and the world's need of its spirit. Written primarily for his fellow countrymen it assumes a somewhat unfamiliar form to English readers, but the author shows that he is well informed on the subjects with which he deals and inculcates a Christian view of life in terms which seem likely to commend them to all thoughtful readers, who, whatever may be their traditions and outlook, will find much worth their attention in these pages.

HUMAN NEEDS AND WORLD CHRISTIANITY. FRANCIS JOHN MCCONNELL

See Review, p. 208.

THE AMERICAN OMEN. By GARET GARRETT. 7½ x 5, xii. + 259 pp. Routledge. 7s. 6d. n.

Mr. Gareth Garrett's book has a somewhat heavy air. He writes in a staccato style sentences like this: "As we think of wealth it is not a sum, variable only by addition or subtraction, nor is it extent of possession. It is a body of great means, containing a principle of proliferation that causes it to increase by division. We think much less about wealth than about prosperity, and they are not the same. The measure of prosperity is not what people possess; it is what they consume." Political economy always looks unattractive, but anyone who will persevere will find a great deal to interest him in Mr. Garrett's analysis of the causes of American prosperity. Primarily the cause is psychological. America began on the old bad lines, but the native pioneering spirit found a more excellent way. The laws of the orthodox political economists—the wages fiend and the rest of them—have been challenged for the first time by Americans not hypnotized by them into a false fatalism. The main thesis is that consumption must be increased—"increasingly the anxiety of modern business is how to stimulate effective wanting, how to induce people in the average to exert themselves more in order to be able to have and to consume more. Installment selling has that motive. The man who denies himself a motor-car puts somebody else out of work, and the man who is dispensed with as a producer is also dispensed with as a consumer, and as the consumer he is indispensable." Unemployment, once the anxiety of the worker alone, now becomes the anxiety of business.

Interesting chapters deal with the way machinery has speeded up the pace of life, making the American time plane different from that of Europe, and with the division of profit. High wages, says Mr. Garrett, are frowned on in Europe because work is thought of as a curse, whereas in America at any rate the more people earn the more they want and the harder they work. It is the changed view of wages that has made business men think in a more exalted way of their calling. It does not pay to take profits out of a business and businesses must be run for their own sakes. This has freed America from the doubts common to Europe whether the vast extension of material prosperity has been worth while since it has only produced in Europe a feudally-minded big business. Mr. Garrett concludes a most stimulating and useful little book with some optimistic reflections in answer to the critics of the machine age. Religion and philosophy have everything to gain from the growth of knowledge.

EDUCATION



It is almost inevitable that popular exposition of modern atomic theory should follow the course of historical development. The modern theory of the atom is hardly yet perfectly coherent and self-contained. It still contains traces of an older way of thinking, and in its furthest reaches it is still tentative and obscure. The present theory is like one of those old dissolving views, where the earlier picture has not yet completely faded and the new one is not yet clearly defined. To understand it, therefore, it is necessary to see its evolution. It cannot yet be presented as an impeccable, logical structure based on a few axioms.

The evolutionary method is the method that has been followed by Professor Thomson in one of the best accounts of atomic theory that have yet appeared. The atom, from the beginning, seems to have presented conceptual difficulties. The idea that matter consisted of small indivisible particles was a difficult one for many people. The difficulty lay in the word "indivisible." For if the atoms are of a finite size it is surely possible to imagine them being cut in half—and so on. It had to be admitted that the indivisibility attributed to atoms was purely practical—an expression of the limitations of chemical analysis. But as long as atoms were regarded as homogeneous bodies it is obvious that matter was, theoretically, infinitely divisible. The discovery of electrons, and the consequent supposition that atoms are built up out of these bodies and therefore have a structure, does, curiously enough, restore the notion of the indivisibility of atoms of matter. For if a structure is divided it is, as that structure, destroyed. An atom deprived of some of its constituent electrons is not a smaller edition of the same atom. It is something with different properties.

The notion that the atom is something that has a structure is now definitely accepted. The difficulties begin when we try to define the structure. Rutherford's famous model presented the atom as consisting of a central nucleus round which negative electrons revolved. The electrons were regarded as being, normally, little spherical bodies, and their masses and dimensions were determined. The matter was a little complicated by the fact that the electrons were "disembodied charges of electricity," a phrase that presented difficulties to the pictorial imagination. It was also found, when the mathematicians became busy, that the laws of the electronic motions must be extremely odd. The hitherto accepted laws of nature, when applied to the electron theory of the atom, showed that the atom must inevitably destroy itself. On this theory the whole material universe should have vanished long ago. Fortunately a brand-new law of nature had been invented by Planck to resolve certain difficulties attending the radia-

tion of heat, and this new law, in a revised form, was applied by Niels Bohr to the atom. The application appeared to be extremely successful. The atom was represented as radiating and absorbing energy in accordance with Planck's "quantum theory," and a picture of the mechanism of this was given. But, in spite of its early successes, the theory has now become untenable, and an entirely new theory of matter is in process of being developed.

The chapters devoted to this theory form the most interesting part of Professor Thomson's book, as we should expect, for he is here speaking of work in which he has played a prominent part. We have to suppose, for instance, that an electron is both a wave and a particle. An electron is to be represented as a particle "conveyed," as it were, by a system of waves. The waves determine, in some way, the direction of the particle. But the waves do not travel with the particle. They travel faster than the particle, and the slower the particle the faster the waves travel. This may be explained on the analogy of a "disturbed area" in a system of waves. The disturbed area (travelling over the sea in a storm, for example) does not travel with the speed of the waves. But this analogy is very imperfect, for it is difficult to suppose that the electron waves have this degree of physical reality. The fact that the electron waves are supposed to travel faster than light makes their physical existence very doubtful. Again, it is necessary to suppose that these waves extend over a region that would comprise many atoms. If, therefore, these waves form part of an electron, we have to suppose that an electron, a constituent of the atom, is larger than an atom. As Professor Thomson says: "It seems as though the whole conception of size as applied to an electron is a mistaken one." It is probable that these waves will have to be regarded, not as possessing physical reality, but as "waves of probability." Places where the waves are intense would then be interpreted as places where the electron was likely to appear. Indeed, the non-physical character of these waves becomes evident when they are applied to the atom. In the simplest case the waves can be represented as existing in a three-dimensional space. This makes their physical existence, to some extent, plausible. But in all other cases the waves occupy multi-dimensional spaces. We have to assume spaces of six, nine, twelve, and so on, dimensions to accommodate these waves. It is evident, therefore, that they have no physical existence. But, in that case, what precisely is the new theory saying when it says that an electron is both a wave and a particle?

Such are but a few of the fascinating problems that matter offers to modern science. The reader will find Professor Thomson an admirable guide through this tangled territory.

THE GROWTH OF REASON. By FRANK  
LORIMER. (Kegan Paul. 10s. 6d. net.)

There is a malignant spirit in one of the "Ghost Stories of an Antiquary" which can only become active by snatching up some cloth or sheet and literally embodying itself in it: otherwise it is nothing. What the object is in which it takes shape does not matter so much, but something there must be if it is to have any perceptible existence. The parallel may be applied to the mystery of the relationship between thought and symbol. Our thinking is not really about the symbols at all but about their meanings; yet the only way in which we can think about meanings is by means of symbols. Mr. Lorimer, in what his subtitle calls rather verbosely "A Study of the Rôle of Verbal Activity in the Growth of the Structure of the Human Mind," has the merit of seeing clearly that we can only think about anything effectively by giving it some kind of sensible form, and fitting it into a scheme which represents its relations to other things. He cites, for example, some very interesting tests by Warden in which a number of persons were set to thread with a pointer a maze which was hidden from their sight; success was achieved much more quickly by those who verbalized the whole process, actually, in some cases, whispering the successive directions to themselves. It is an excellent example of the use of words in thought. The word, the symbol, serves a double purpose; it identifies the object, acting as a sort of mnemonic device to fix it in the mind, and it defines its place in a given "frame of reference."

Mr. Lorimer is therefore right in attaching primary importance to the use of language in what he calls "The Growth of Reason," but we cannot say that he has made the actual course of development at all clear. He relies a little too confidently on the power of words to sustain and clarify thought, and frequently lapses into pure verbiage. Too often the meaning has to be inferred more or less dubiously from the context. Terms like "function," "co-ordination," "correlation," "integration," "organization" and "reference" occur in innumerable relations and appear to mean almost anything. Of his general philosophical position it is enough to say that he regards it as "the greatest achievement of modern philosophy" to have recognized that the distinction between mind and body is only a distinction between small and great, "between *minute* and *implicit* processes on the one hand, and *gross* and *overt* processes on the other." It is sad to think how many generations have racked their brains over a problem which turns out to be so surprisingly simple.

April 22,

up to date the  
little mementos of  
the following cities  
have started bought  
as for the little  
Bombay, Amritsar,  
Delhi, Bhopal,  
Calcutta, Madras.  
before a map  
under glass.



April 24. England refused to admit  
the Indian Congress party & Gandhi  
to the Round Table on the ground  
that they were unrepresentative &  
extremists. Events are proving  
that they are so representative that  
they cant be left out unless they  
fizzle. But they wont ever enter  
a conference without such guar-  
antees as the English will  
refuse because they mean the  
prompt end of Empire. So  
England will try to prevent  
the defeat of Gandhi.

Cant do it by violence. Dont  
drive away Gandhi for fear of  
extreme violence & losing all  
the Moderates. Meanwhile the  
Moderates are rapidly going toward



Gandhi. of Maharashtra latest.

The Mohomedans are clearly playing the game for all it is worth to them. They won't get any concessions from Gandhi unless they start negotiating with him. Gandhi won't give anything but smooth words. But the Mohomedans are not to be fooled.

P<sup>recently</sup> they will drift to Gandhi.

The <sup>new</sup> riders are going about May 20<sup>th</sup>, as soon as copy is furnished.

The Muhammedans cant govern the Hindus, for the latter will start Satyagraha as them. So Govt cant win by relying upon Muhammedans.

The struggle will last long

enough to win over the Moderate  
Hindus & the Mohammedans.

All the time England will  
be so desperately hoping for some-  
thing to turn up, & will  
delay each offer until too late.

The Indians have for 10  
years tried "constitutional" methods  
and got nowhere. Now they  
are ready at least to allow  
a section of the country to  
try non-violent resistance,  
which may be "unconstitutional"  
but is certainly hopeful.

This time the claim is  
not mixed up with any  
outside Kilmahafat wrong, but  
is purely Indian & ∴ a little  
test of the <sup>sincerity</sup> Muslims & has more

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unifying power than the 14th of April  
protest had

April 25.

Already Gandhi is so strong that  
England cannot hold a Round Table  
Conference until Gandhi is defeated  
for they must either have Gandhi at  
the conference ~~or else~~ because he does  
represent India <sup>definitely & then</sup> or ~~else~~ prove that  
he does not so represent India in the  
eyes of the world. The world sees now  
that Gandhi does represent India.

Therefore to imprison Gandhi now would  
be the equivalent of telling the outside  
world and the Indian moderate  
that England's ~~own~~ words about  
granting India self-govt are all ~~false~~  
pretense. i.e. England does not dare  
arrest Gandhi, for by doing so  
she would lose her cause both



among Indian moderates without  
whom she cannot govern, and  
also without her outside prestige.

So she hopes for violence to  
deprive Gandhi of his moral  
standing. But Gandhi's <sup>goal</sup> is the  
only ~~to~~ one which demands  
Swaraj now, & is  $\therefore$  the one  
which is testing the sincerity of  
England. But violence ~~will~~

~~not~~ of a few groups will not  
deprive Gandhi of Indian liberal  
support, for now they under-  
stand the power & method of  
his weapon; they know how  
capable the police are of starting  
violence; & they ~~then~~ are con-  
vinced of Gandhi's desire for  
non-violence. <sup>So does the outside</sup> world.

So I feel sure he will win, provided ~~the~~  
~~his~~ <sup>no</sup> accident or illness cuts off his life  
 in the next 12 months.

---

To spend all our time trying to  
 control the external forces of Nature by  
 science and technique rather than inner  
 control of our hearts and actions is  
 perhaps similar to the error of  
 thinking that the end justifies the  
 means. There is a ~~one~~ series of steps  
 in the control, - from heart to will, to  
 mind, to hand and muscle, to external  
 buildings and appliances and institutions.  
 To jump to the last of the series  
 without paying enough attention to  
 the earlier & intervening ones is a  
 huge mistake. The means are more

important than the end. This is connected with the Gita doctrine of ~~not~~ non-attachment to the fruit of works. The works are the means, the fruit the end. Simply work in good faith.

---

Does it not more clearly why turning to ~~inner~~ + relying inner partly is not a form of selfishness if done rightly. Is it because we are all a spiritual unit? Also the Is it partly the power of example? Usually in the West such a relying is not coupled with humility, therefore it becomes self righteous & narrowly selfish. But if it is a need for seeing God in all and so acting, then it cannot



be selfish. To do good to our neighbors

does not require any organization.

Organization, <sup>such an effort</sup> is an attempt to extend effort beyond our neighbors in a mechanical way, whereas the extension should be natural, - by power of example. Then the only organization needed is one ~~of~~ to supply information, - including the means thereof e.g. roads, telegraphs, telephones, radio, newspapers, journals, mails, ships & S.S. cos & other means of transport & communication.

~~I don't~~ Each person

Stokes argument that it is all right to use inducements because these men want a job & are ready to earn money that way seems wrong.

Even if slaves buy their chains,  
one should not isolate spiritual  
unity by treating them as slaves.

∴ One should never allow haste  
or desire for immediate or seemingly  
important results to compel one to  
do an act which isolates, really  
or symbolically, the spiritual  
unity of mankind & of Nature.

---

Churches have become visions  
because they have accustomed large  
numbers of people to the habit of  
once a week going & listening to  
a moral discourse & then coming  
home with a clear conscience to  
eat a good dinner, satisfied  
that they have done their duty.

A passive & degenerate attempt at  
self-righteousness. The church  
people need to experience ~~the~~  
the spirit of God individually & to  
stop the mass production of ~~many~~  
righteousness

Because of this <sup>incom-</sup>passion of church  
goers I do not want to speak in  
churches.

---

Brynes attempt to help the Muslims  
in the Khalafat matter in 1920 was  
an attempt to create Hindu Muslim  
unity by helping a purely Muslim  
cause. Today, 1930, he is trying to  
create that unity by an appeal  
that ~~will~~ divide both Hinduism  
& Islam, - i.e. on a different  
plane. It has better chance of



means for it promise to merge  
both countries in a higher  
unity.

English are very fond of quoting  
Byronic over phrases on him.  
E.g. "Himalayan blunder", "mad  
idea", "gambler". All politicians  
deal with probabilities.

The ~~Indian~~ princes of Indian  
States will also desert Brit, because  
if Br. India gets Swamij,  
the inhabitants of States will  
use same tactics to compel  
them rulers to govern constitu-  
tionally & by rep. govt. Significance  
of meetings & statements of  
Patel. Nicholson's book.

"Constitutional <sup>methods</sup> reforms" in India really  
means English political methods  
inimitably unfitted for India. ∴  
a wrong way of reform for Indians.

"Constitutional ways" are an attempt  
to gain a majority by persuasion of  
words and the signature that majority  
in parliament and also through  
the ~~law~~ permanent secretariat and  
bureaucracy and the economic  
controlling forces of the country seem  
to make the scheme effective.

M.V.R. is to secure the same end  
by persuasion of words as well as  
words, by refusal to sign  
the scheme and then to demand the  
persuasion there is more powerful <sup>well</sup> <sup>more</sup>  
sanction, more <sup>sanction</sup> <sup>sanction</sup> + more

a real change of heart & purpose  
by all parties of the community  
has not been accomplished  
why then should I be so

condemned? It is not really  
sedition for it does not try to  
disturb or attempt to prevent  
any law but is a firm  
conviction of a right to be  
submitted to the nation's  
strong dislike need not be hatred,  
for hatred involves fear & anger  
intempered. There the true  
intelligible law but permit  
himself

of the change to the good  
and I believe only the law  
can bring the truth  
to the people



the very best of the world  
 when

W. S. A. must not be left  
 & Europe was better, on the world  
will be much

Sometimes anger or irritability  
 is due solely to bad health or temporary  
 food poisoning. Use right diet  
to avoid this

The landlords of Bengal will  
 & elsewhere will oppose Gandhi on  
 the no land tax movement, &  
 will make a lot of difficulty.  
 England will melt before they do, &  
 then they too will think better.

I don't believe will save  
the health & education of  
all nations by relieving  
them of the 10% burden of  
civilization.

---

April 29. Yesterday's wireless news of rioting  
at Peshawar indicates that Britain is  
having trouble with Muslims sooner  
than I had expected & in a different  
quarter. She will now have to  
tread exceedingly carefully in order  
not to offend the Mohammedans  
of the rest of India. The  
weather is hot and the military  
are prone to stupidity. If  
Govt kills the beards there,  
they will lose India pretty  
surely. Also trouble there will

immolure troops in that region & not permit their use elsewhere in India.

---

Marie says she has today (Apr 29) a very strong feeling that something important is happening in India.

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India's symbolism is a means of taking the right attitude toward every manifestation of God, finding a religious significance in every act and detail of life and environment.

---

Karma is another reason for not getting angry at people. Their punishment will overtake them for



their mistakes without our getting  
excited about it. Also if we allow  
ourselves to get angry, we will  
be punished for that sin also,  
now or later.

---

My theory of punishment  
for either children or ~~young~~ adults  
is to show them their mistakes  
and increase the sense of unity  
around them and make them  
feel more strongly that they are  
an indissoluble part of humanity  
<sup>or the community</sup> & humanity a part of them. Also  
give them a better chance to use  
their energy in useful and  
unifying activities. Utilize  
heavily for this. Cf. singing  
in prison. How would it do to

have ~~naughty~~ <sup>who are naughty</sup> children, at home or at school immediately set to singing or drawing or modelling, or show them beautiful things or let them have beautiful music or see lovely flowers. Of uncle Sord's way of loving the ~~naughtiness~~ <sup>the naughtiness</sup> out of home. & seeing (aloud to her the part of thing she liked.) This is not punishment but reconstruction.

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The Indian word for time, Kāla is derived from a root meaning to count. It is also a name of Shiva.

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Quote from F. W. Barris  
"An Illumination of the Snow" (Metaphor)  
p. 19. "Actions are the tree, and good or evil fortune the inevitable fruit"

which no oblivion can cheat, or  
strategem avert."

... "The power of asceticism  
is more than even that of  
kings." (cf. Bible - he that  
controlleth himself is greater than he  
that taketh a city.)

---

The charge of sedition is cant &  
hypocrisy because practically every  
present govt is founded on  
successful sedition. It is only a  
justified way of trying to  
prove to the crowd that "might  
is right" or that "whatever is is right".

---

Mr. Cousin wrote that all  
~~not~~ attempts to create reality  
out of an ideal are romance.



In Eden Phillpotts' "A Human Boy's Diary" he has the boy say p. 91 "It is a curious thing that bad chaps are far more interesting than good ones, because badness means danger, and danger is always interesting; but goodness is merely its own reward so to speak." If he had said unconventionality instead of ~~goodness~~ badness and conventionality instead of goodness, it would be true. But to be really good is very risky personally, e.g. X and Gandhi.

---

April 29. Today's wireless news that the Viceroy has established a strict press censorship in India will make the Indian liberals sore because now they can't even talk

in public. That will mean that they will have to find some outlet, and Gandhi's type of action is the only ~~one~~ left open to them. The scene of events will now be shrouded up to the peasants' underground. So that will slow down the movement for a few weeks perhaps, but cement & solidify the opposition. This step will do much to prove to Indian liberals the hollowness of British offers for a Round Table Conference. It won't come off, now.

This step certainly looks like war and repression on the part of Gov't & proves the seriousness of the situation. Perhaps Bapu

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will have a last fling by calling  
for nation wide refusal to pay taxes,  
~~is~~ a last issue of Y. I. But it is  
important to note that he has not  
yet been arrested. So Govt still  
~~that~~ is afraid of losing the remaining  
liberal support or of losing an uncon-  
trollable storm. It is a tribute  
to this thin recognition of Bapu's  
influence over the masses & intelligen-  
cia.

It will make the Indian Muslims  
suspicious of Govt. Also it will make  
liberal Americans & some English  
subornites suspicious. Undoubtedly  
a cable & wireless censorship goes into  
effect along with it, and perhaps  
also a ~~letter~~ postal censorship internal  
& external.



It means what? Perhaps that  
Gandhi has called for general non-  
payment of taxes & Govt doesn't  
want people to know how successful  
it is. Or perhaps, as tomorrow is  
the publication date for G.D., Govt  
are forestalling such an announce-  
ment by Bapu. Or possibly they  
are about to arrest Bapu & don't  
want it known. That is unlikely  
though. I think they may con-  
tinue to allow G.D. to come out  
unt censored each issue. Bapu  
would refuse, & send out  
illegal mimeograph sheets, I  
think. Or perhaps the salt  
campaign is so successful that  
Govt is frightened. Govt is  
~~not~~ frightened in any event.

Either it is merely a preventive measure  
or in anticipation of some great affair.  
It is a part of the divide et impera  
policy, — the dividing by ignorance.  
But I think that by now it will  
go on spontaneously without special  
leaders, in each province. Evidently  
it is now doing already, for most of  
the prominent leaders have already  
been jailed.

This censorship is at ~~present~~ a  
time when the Viceroy has limited  
strongly at an extension of self-  
govt, & believs the implied promises  
of the effect of the Rowlatt acts.

April 30. Even if Gandhi's movement should  
fail to win complete freedom for  
India the struggle will richer decent

Englishmen still more, so that it will be  
wholly impossible to get them to enter the  
Indian civil service. So the type of English-  
man who go will be only of the crude  
coarser stupider kind who will alienate  
decent Indians still further <sup>will</sup> & still  
further corrupt the Indian govt & Indian  
in it. So ~~not~~ utter disgust for it  
all will presently cause another  
Indian revolt, - perhaps in another  
ten years.

Also if the present regime continues,  
the Khadi movement will strengthen  
& the whole reaction vs Europeans will  
strengthen & the consuming power of India  
will decrease through greater power.  
England will continue to weaken at  
home.

Try to get my book published in



India whether Gandhi's movement wins or loses.

There is still need for more people to understand, no matter what takes place, <sup>of understanding</sup> <sup>will be needed in the</sup> <sup>renaissance</sup>

Since 1920 the <sup>moderate</sup> liberals of India have tried council entry, & many of them now see that it leads nowhere & that Bapu was right. G. K. Narayan, Madanmohan Malaviya, Birla (?), Kallan, "Munshi."

The temporary disorder due to a change in govt is no more anarchy or hopeless chaos than is the <sup>temporary</sup> ~~simple~~ disorder when one's goods & chattels are moved to another house.

We Americans, who <sup>forgetful</sup> ~~used~~ violence in breaking away from Britain in 1776, <sup>ourselves used violence in that war</sup> ought not now to condemn Mr. Gandhi if a few thousand Indians fail to understand him & use violence contrary to his wishes.

The non-cooperation of 1921, was

largely positive and negative. Making  
salt is active & positive: So will other  
parts of Civil Disobedience be positive &  
active.

---

The children's party on this boat  
(P.C. Hoft, April 30), which excluded  
children from the 2d dance makes us  
sharply realize the injustice & ugliness  
of such divisions based on money. But  
we ought to feel them just as  
strongly in all human affairs.

Most "children's parties" are really  
adults' parties in which the grown-ups  
use the children as puppets to stir  
a renewal of childish memories &  
feelings of the adults, or in  
order to instil into the children's  
heads adult ideas about clothes

behaviour, etc. Children left to themselves do not need fine clothes or rich food or prizes - to have a good time. Of course they fall for it all when they see their elders setting the example.

---

What is the connection between money and our scale of organization, social, economic & political? Our doing things at long distance, our type of correlation of units, our standards for a criteria of value and our purposes & standards for action & conduct.

---

April 30. No wireless news from India today, perhaps as result of censorship.

This struggle will compel all Englishmen to give up the cant



about trusteeship for India. It will  
riden all the decent Englishmen.  
It will end ~~England~~ Britain's  
pretensions before the world in  
respect to India also, & thereby  
weaken the <sup>moral</sup> ~~white~~ attitude of  
all the white races toward the  
colored races.

---

I think that 'if people  
only understood what money is  
& why it acts wrongly, then  
much of its <sup>power for</sup> evil will be lost.  
That is why I want to under-  
stand & write something  
about it. If I can't get it  
published in U.S., perhaps  
I can send it to India, -

Kaha Schule,

---

The English, or any other nation who believe in  
autocracy, result in creating a vested interest  
in maintaining social, economic & political  
divisions. That causes mutual fears on  
both sides, - those who have & those who  
are dispossessed. So it is a weakness at  
the heart of that society. "Good form" is  
the chief standard. Conventionality is coward-  
ice. Cowardice is a prison. A man who  
creates divisions imprisons himself. ~~By~~  
True of anger, fear, contempt, jealousy, -  
all divisions.

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